

CHATS WITH YOUNG MEN

PERFECT RESIGNATION

There are wrongs that cannot be righted; There are crosses that must be borne; There are duties that cannot be slighted; There are thorn-crowns that must be worn; There are griefs that cannot find comfort; And wounds that cannot be healed; There are sorrows so deep in the human heart; They cannot be half revealed; But oh! let us carry our crosses; We carry them not alone; Let us tread our earth's rough places; Even as Christ has done; Let us think of the wrongs He suffered; Let us think of the cross He bore; Let us think of His weary journeys; Let us think of the crown He wore. Surely the pain and the sorrow Christ chose for Himself must be best; Let us follow Him, then, in the way of the cross; 'Twill lead into heaven's sweet rest. —Practical Prayer Book

CRITICISM

It has been said that there is no truer test of a man's qualities for permanent success than the way he takes adverse criticism. The little minded man can't stand it. It pricks his egotism. He makes excuses. Then, when he finds that excuses won't take the place of results he sulks. The big minded man on the other hand is thankful for the criticism because he understands that it is meant for his good. He has sense enough not to let his vanity interfere with anything that will help him in the important matter of self-improvement. Of course it hurts to find out that you are not as good as you thought you were. But it is only by finding out that you will become better. So learn to accept honest, sincere criticism, even when it is not flattering. Don't regret it. Appreciate it and profit accordingly. —Western World.

UNHAPPY

"No one has any more right to go through life unhappy than he has to go through it ill-bred," says Stevenson. When we remember what the writer's own life was, and what a brave battle he made against pain and discouragement, practicing his own doctrine of good cheer to the last, it adds force to his words. He learned to find pleasure in out-of-the-way places and to take it in bits as it came to him. The trouble with most of us is that we want our happiness in large quantities all at once, and we trample upon the little flowers of sweetness that spring all along the way. —Catholic Columbian.

WHERE HAPPINESS IS FOUND

In little courtesies. In little kindnesses. In pleasant words. In facing life with a smile. In making others happy. In friendly letters. In good wishes. In friendships. In the companionship of good books. In helping others. In healthful recreation. In a clean conscience. In doing duty cheerfully. In doing one's best, regardless of reward. In mutual confidence. In being able to deny yourself of even legitimate pleasures, thus exercising your freedom. In the realization that we are not all perfect, thus easily pardoning the unconscious slights of others.

THE PROPER USE OF A VACATION

Vacation days according to all traditions are periods of recreation. It has come to be accepted that people bound on vacation shall do no reading at all or at least no serious reading. To be in fashion one going on vacation should take with him only entertaining fiction that can be perused in hammocks, porch chairs or shady nooks. From the Fourth of July until Labor Day, book-sellers catalogue advise us, all serious reading is taboo. To read a worthwhile book while those who ride on the highest wave of fashion skim the froth of light literature would be, according to the canons of polite society, a real social error.

But there are those who are old fashioned enough to disdain the dictates of fashion, and to prefer what they like to what the world wants them to like. Hence we have a large percentage of vacationists who go on vacation determined to do some solid reading and clean thinking for themselves. They are the thinking few, who rise above the crowd and refuse to be blown about by every wind of fashionable doctrine. The custom of solid reading during the summer season should be encouraged. For many busy workers it is the only season in which they can for any long period devote themselves to good books. Life is too short as one sage remarked to be spent in reading inferior books. When the classics of the ages lie unread on library shelves it seems deplorable to squander days and weeks on the lightest of light reading. History, biography, philosophy and religion lie before us, inviting

us to learn more of them from attractive and well written volumes. For many they are undiscovered countries. Why not spend this vacation in getting better acquainted with some domain of literature which will be of lasting benefit and serve to open up a line of reading that will be a solace and help for years to come. There will be long days in vacation, undoubtedly rainy days, when the great outdoors will be barred. Then what more entertaining than a good serious book, that will fill the mind with thoughts and add new zest and inspiration to life.

Success in life depends more perhaps than we think on how we use our leisure. To squander vacation days reading insipid novels may be one way of passing the time, but it is not the best way. There is always something new to be learned, some error to be corrected, and some advantage to be gained by the thoughtful reading of a good book. —The Pilot.

OUR BOYS AND GIRLS

"THE SCHOOL OF SORROW"

I sat in the school of sorrow, The Master was teaching there; But my eyes were dim with weeping, And my heart oppressed with care. Instead of looking upward, And seeing His Face Divine, So full of tender compassion For weary hearts like mine. I only thought of the burden, The Cross that before me lay, The clouds that hung thick above me, Darkening the light of day. So I could not learn my lesson, And say, "Thy Will be done," And the Master came not near me, And the leaden hours went on. At last in despair I lifted My streaming eyes above, And I saw the Master watching, With a look of pitying love. To the Cross before me He pointed, And I thought I heard Him say: "My child, thou must take thy burden And learn thy task today."

"Not now may I tell the reason: 'Tis enough for thee to know That I, the Master, am teaching, And appoint thee all My woe." Then kneeling, the Cross I lifted, For one glimpse of that Face Divine Had given me strength to bear it, And say: "Thy Will, not mine."

And so I learned my lesson, And through the weary years, His helping Hand sustained me, And wiped away the tears. And ever the glorious sunlight From the heavenly home streamed down, Where the school tasks are all ended, And the Cross is exchanged for the Crown. —PROCTER

KINDNESS PAYS

Kindness pays. It pays because the world needs it as constantly as it needs the sunlight and the dew; and men could no more do without it than without food and water. It always pays to give the world what it really needs. It pays because in kindness there is strength. It is not, as many suppose, a sign of weakness. It is a mark of that strength which is truest and best. It pays because it wins the heart. There is no other such wealth as that of friendship, and there is no other such friend as the friend who remembers a kindness. It pays because there is all too little of it abroad in the world, and what supply there is, is always at a premium. It pays because no one is ever far from the shining way who carries a loving heart within his breast, whose lips are careful to avoid unkind words, and whose hands are trained to helpful things. It pays because it knows a greater strength than that of force. It can melt its way through many a place where all the terrors of force cannot drive a path. It pays because it never has an ax to grind. It wins the world's good opinion by avoiding the very appearance of self-seeking. It always seeks to serve the other fellow, and, when it cannot serve him, it at least manages not to hinder him. It pays because it is true, and men everywhere are looking for something that is really true. Whatever else it may not be kindness is sincere. It pays because it reacts on one's own character. Each time one remembers to be kind, one makes another reach toward the height of real kindness. It is true that kindness never loses its reward. It pays because it is often returned with interest, and if it is never returned at all, the angels do not forget to give credit. —Selected.

ASSUMPTION DAY

To the Catholic heart the brightest day of all the summer months is the feast-day of our Blessed Lady's Assumption. It is like an oasis in the ecclesiastical year. For with Trinity Sunday those sublime mysteries of our Blessed Saviour's life which are held up to our admiring gaze by the liturgy of the Church have all been commemorated, and until the opening of the ecclesiastical year with the first Sunday of Advent there is no great

feast-day of Our Lord or of our Blessed Lady except Assumption Day. It is, therefore, with glad hearts that we gather around the empty tomb of the Mother of God to find her body—which was in very truth the temple of God—gloriously translated into the New Jerusalem.

If there is one day in the year when Catholics may feel well assured that they have a powerful intercessor in heaven, it is on precisely this feast-day. In a thousand significant ways Our Blessed Lady showed us during her earthly sojourn that she took a deep interest in our spiritual welfare. The whole history of the Church is ripe with instances of Our Lady's concern for the souls of those entrusted to her care by her Son. Our own individual lives furnish more than one example of her powerful protection and her enduring love for us. The fact that she is reigning with Our Lord gloriously in heaven proves not only her Divine Son's love for her, but also her maternal affection for us, inasmuch as her mother's words of intercession cannot be unavailing.

The Assumption also intimates to us the reward in store for all who, like Mary, have tried their best to follow on the way which Christ pointed out. She is enjoying now the reward of all her sorrows, her cares, her disappointments. The cross which even she, the sinless Mother of God, was called upon to carry has given place to a crown of unspendable glory. The long, weary years of separation from her Son have given birth to an eternal day of union with Him. All of us who carry our crosses after Christ, who offer up to Him the little trials of everyday life, may look forward, like Mary, to a blessed day in the company of Christ and His saints in heaven. —The Rosary Magazine.

THE PEACE OF CHRIST

Christ alone could say that union with His Will would bring peace. There is sublime self-assertiveness in His statement. If it startles it is because Christ is Divine and the world does not understand His saying. We have heard it said and we know that the world does not give peace. Christ's assertion is repeated often but it touches the hearts of few. We fancy that the conditions for gaining peace are too severe—that the yoke is not sweet or the burden light. So we drag ourselves through a weary life and die without having tasted even a little of the sweetness of Christ's truth. How is such a gift to be gained? Is it a boon reserved only for mystics or for the spiritually great? No, it is a common right of every follower of Christ. Indeed, peace of heart sits more easily upon the plain people who lead simple lives. Its secret lies in making the one critical act of human life—the act of absolute abandonment to the Divine Will. Until this act is made and becomes a permanent condition of the soul, life has very little value, less merit and no peace. Strange doctrine this, yet if men would accept it, it would cast a new light over a dark world. Social and physical ills would be softened and the poor would become rich in spirit and the rich gentle of heart. Why permit life's carping cares to vex us when by a mere change of mind or heart we are strengthened to look upon them with grace and composure. This is not mysticism, but a truth comprehended and experienced by rude intellects and simple hearts. To make the Divine Will the measure of every thought, word and deed of the past, present and future is not so difficult or unintelligible. At first it is acquired by repeated acts of the will until it naturally becomes an habitual state of mind, and the heart enjoys a gracious sense of profound peace. This gift can thrive—even when the soul is disturbed by violent temptation—as the depths of the sea may not be affected by the turbulence of its surface. If the bed rock of all action be founded in the Divine Will, the cruelty of the tempest is of little import to the soul. A truth such as his is very comforting to those who suffer—to those who are sensitive about the past and apprehensive of the future. By one prayer of entire submission to the Divine Will we can turn to meritorious account all the follies, mistakes, imperfections and sins of our past lives. Concerning the future there is even more solace in Christ's sentiment: "Let not your heart be troubled, nor let it be afraid. He who has counted the hairs of our head and controls the fall of the sparrow is responsible for our lives if we resign them into His keeping. We presume upon nothing, yet we are confident of everything when the spring of all our motives works harmoniously with the Divine Will. This is the rest which the world cannot give. "Not as the world giveth do I give unto you." This doctrine is not mysticism and still less is it Quietism. It does not suspend action on the part of the individual soul. It is an experimental truth and must be tasted before we can relish it. If it appears curious it is because we are worldlings and the ways of the soul have no part with the world. Heavenly peace is the inevitable result of a life in accordance with the Divine Will. Christ has said it—some men believe it, but few have felt it.—The Missionary.

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